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# CLASSICAL WEEKLY

VOL. 30, NO. 18

March 22, 1937

WHOLE NO. 815

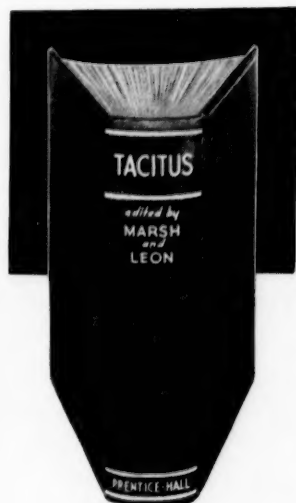
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# CLASSICAL WEEKLY

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VOL. 30, No. 18

MARCH 22, 1937

WHOLE No. 815

## REVIEWS

**Tax Rolls from Karanis<sup>1</sup>, Part I, Text.** Edited by Herbert Chayyim Youtie, with the collaboration of Verne Brinson Schuman and Orsamus Merrill Pearl; pp. xvi, 437, 4 pl. Ann Arbor: University of Michigan Press, 1936. (Michigan Papyri, Vol. IV, Part I—University of Michigan Studies, Humanistic Series, Vol. XLII) \$5.00

There is a certain unfairness to scholars in publishing 437 pages of Greek text without introduction, commentary, or indexes, but necessity is a hard mistress. A cursory examination of the relations of the three rolls included in the volume is sufficient to show that any interruption in the printing of the text would have been folly. Each of the rolls is a day-book; the form in which the entries are made, is the same throughout; the payments recorded in all the rolls are in money; the taxes concerned are the same—largely poll tax, guard taxes, dike tax, *tritē balaneion*, *tritē peristereōnōn*, charges imposed on persons by reason of occupation (potters and priests), charges connected with animals (donkeys, camels, sheep, pigs), the usual garden taxes, and other charges attached to land such as *naubion katoikōn*, *arithmētikon katoikōn*, and *dragmatēgia*. Above all, the three rolls were compiled at Karanis in con-

secutive years, so that the names of the taxpayers are repeated from roll to roll. No. 223, which is the property of the Egyptian Museum, Cairo, is a record of the daily collection effected in 171-172 A.D., and Nos. 224 and 225, which are in the University of Michigan Library, were written, probably by a single hand, with minor exceptions, in the two following years. In consequence, the evidence of any one of the rolls can be confirmed and corrected from the other two. To give an important illustration, the *apomoira*-series of garden taxes is found to be paid annually, but the *geōmetria* payments reveal an interesting and hitherto unsuspected situation. The payments in No. 223 are all for the 12th year, and all the numerous payments in No. 224 are likewise for the 12th. Where the evidence is perspicuous and all the instalments are preserved, the full amount for *geōmetria* is paid within the two years. The only exceptions refer to *gēousiakē*, on which the tax might be discharged in four annual instalments. No. 225, accordingly, has no payments for the *geōmetria* of the 12th year, but it does preserve one example of the *tetarton meros geōmetrias*. Evidently, then, the assessment of this tax was not annual. A second significant illustration will not be excessive. The three rolls studied as a unit reveal the amazing fact that no one at Karanis in the second half of the second century paid poll tax and guard taxes concurrently. Two classes are clearly indicated as payers of the latter. Men who had reached the age of exemption from poll tax substituted the payment of guard taxes. Men who were unfit for police or military duty—so I interpret *episinēs*—were subject to guard taxes from the beginning, and this fact may be of prime importance for the theory underlying the poll tax.

The printed text was reduced to 437 pages by leaving unresolved a number of common abbreviations. A list of these is given on page xvi. An idea of the surprising amount of continuous text

<sup>1</sup> EDITOR'S NOTE—The review of this book is unusual in the fact that it is written by the author himself; but circumstances seem in this case to justify the abnormal procedure. The volume is the first of two and presents merely the texts. It would be unfair to ask a reviewer to analyze material and make suggestions in advance of the author's detailed criticism and with the likelihood of merely anticipating his conclusions. The alternative, not to review at all, seemed unjust both to reader and author, so, at the editor's request, Mr. Youtie has written a general account of the material contained in this volume, and upon the appearance of the second the work will be reviewed as a whole.

may be gained by a glance at the table on pages xiii-xv. No. 224, the best preserved of the three rolls, is practically complete in columns 1-163. The present state of No. 225 permits an interesting conjecture. It is composed of a succession of sizable pieces which never were joined, and between the pieces rather extensive portions of text are lost. My guess is that the finders of the roll made a division in the usual way and that other parts of the roll may be offered for sale from time to time. In this connection, it is perhaps not without significance that P. Iand. VII. 141 was identified as Col. 108 of our No. 224.

Despite the abundance of the material, certain novelties remain obscure. For example, the identity of *ch* ( ) and its relation to poll tax are yet to be determined. The total payment for poll tax appears to be 44 drachmas, and when that payment is completed, every man subject to it goes on to pay 16 dr. for *ch* ( ), then 20 ob. for *lo(ipon) ch* ( ), or 12 ob. for *lo(ipon) ch* ( ) *hiereôn*. The resolutions proposed seem good, but what is the tax itself? Again, the final totals of land tax entries and a few others are recorded in the left margin. Mr. Pearl and I, in a recent paper (AJP 57 [1936] 465-469), were able to elucidate the method employed to obtain these from the sums on the right side, but despite hundreds of examples we were not able to say the last word on the determination of the totals. A small margin of variation remains in the larger amounts for which we do not account satisfactorily. Of course, it is true that the evidence grows rarer as the totals climb. By way of a third example, I direct the reader's attention to the problem involved in a seemingly indifferent use of a 28-obol tetradrachm and a 29-obol tetradrachm. The latter is the rule in these rolls, but the clerks did not hesitate to reckon 7 obols to a drachma on occasion when that was more convenient.

In order to simplify references to this volume, the lines of each roll were numbered continuously without regard to gaps in the text. The texts had been read and the indexes made when the friendly criticism of Dr. Aubrey Diller convinced me that I had overstepped the mark in my attempt to be helpful to those who might use the book. As everyone knows who has had experience in editing lists of considerable length, lines are occasionally overlooked on the first reading. A few such lines were found in our revision of the rolls, and since the indexes were already compiled and the texts themselves were so long, each line so recovered forced us to resort to double numbering, e.g., No. 224, 1837, 1837a. Sometimes, the rectification of an original error in judgment had the same result, e.g., No. 223, 2582, 2582a;

No. 224, 576, 576a; 1421, 1421a. The embarrassment reached its height when P. Iand. VII. 141 was identified as part of No. 224 and had to be given its proper place in that roll. The table on page xiii reveals the result in the double numbering of lines 4245-4279. When it later became apparent that the verso of No. 225, Col. 194 had been overlooked, only its nearness to the end of the roll gave us courage to renumber and reindex the text from that point. If a new fragment of these rolls turns up and can be placed, it will be possible to designate its position only by giving the line which it follows. Double numbering beyond a modest limit tries the patience badly. For the benefit of others who venture on the publication of fragmentary texts, I suggest that adherence to the older method of numbering each column independently will alone avoid the impractical features of the method used in this book. Continuous numbering must be reserved for continuous texts.

Ultimately, the question of principal importance in regard to a text volume is the accuracy of the reading. The answer to that question must be left to competent critics, but they may be interested in the precautions which we took to guarantee that the text would be as accurate as we ourselves could make it. Quite apart from the usual process of reading, revising, and revising again, we constructed the indexes in such manner that they too might serve as a check on the reading and as an aid to restoration. The lines of each column were indexed immediately after they were read. Since almost all the taxes were paid in instalments, this procedure permitted—indeed, it compelled—constant comparison with earlier entries under the same name. I know of no other method which could have resulted in the same unceasing revision of the text. The master index is arranged according to types of taxation; it is, in effect, a group of indexes covering the payers of poll tax, guard taxes, garden taxes, etc. The full name and the amounts of the payments are recorded on the cards. The subsidiary indexes cover fathers, grandfathers, mothers, and, for the more complex entries of land taxes, etc., the names which are given in parentheses on the papyri. Each card has the name in full. I leave it to the practised imagination of textual workers to reconstruct the process of applying these indexes to the reading of difficult lines and the restoration of incomplete lines. Naturally, the method is too elaborate to make its use practicable for texts of ordinary length. I cannot close my remarks on this subject without acknowledging how much I owe to the ideas of Gradenwitz on indexes and their use in the editing and interpreting of papyri.



A word needs to be said about the daily totals. They are not recorded throughout, and, so far as they do occur, they frequently are not consistent with the tetradrachm of 29 obols. We have noted these variations and checked the readings with great care. The few daily totals recorded in No. 223 are inconsequential. In the first group (pages 3-20) drachmas and obols are added separately and no conversion of obols to drachmas occurs. In the second group (38-45) payments of 27 ob. and 28 ob. are equated indiscriminately with 4 dr. The only other day's total preserved (126) is defective. The daily totals in Nos. 224 and 225 render reasonably consistent testimony to the tetradrachm of 29 ob. as a standard. During the first 30 days for which payments are entered in No. 224, the totals frequently show a deficiency of 1 ob. This happens only rarely thereafter. I am of the opinion at present that these deductions are deliberate and have no significance for the study of money values. An exactly opposite result is obtained occasionally when 28 ob. are taken as 4 dr. There is seldom an outright error, e.g., No. 224, 764 (statement of arrears), 810, 2855, 3919 and 3934 (erroneously include the 4 ob. of 3914, margin), 4128. Line 3919 is one of a few column totals, which are used in No. 224 when the day's receipts occupy several columns. These are given sometimes in staters, sometimes in drachmas.

The versos of the rolls were used for notations of various kinds. Rare in Nos. 223 and 225, the verso texts are especially numerous in No. 224. Certain of these can be related to the text on the recto. Others are the accounts of the tax collectors rather than tax collection lists. But the latter are not entirely absent (No. 224, 6215-38, 6251-61, 6263-67). The presence of women among the taxpayers and the payments running up to 60 dr. exclude the possibility of poll tax, and the use of occupational designations in a few entries suggests *cheirônaxion*. No. 224, 6300-04 is the draught of a receipt issued in the 13th year to Longinus Gemellus on payment of 104 dr. as tax on olive produce for the account of the 11th year. The verso of No. 224 has several references to the *zytêra* (6307, 6358, 6420, 6431, 6434). Of unusual interest is the occurrence of *sesêmeiōmai* in No. 224, 6249 and No. 224, 3420 (cf. 3421). This I take to be the remark of an auditor. The revelations of an audit are also doubtless responsible for the marginal notation on the recto of No. 225, 2459 ff. On Epeiph 29 (2664) Pasion paid 16 dr. 16 ob. toward the poll tax of the current year while he still owed 4 dr. 12 ob. on the *ch*( ) of the preceding year.

The volume closes with four plates. The first three reproduce a column from each of the rolls

by way of illustrating the principal hands. The fourth plate makes available the palaeographic evidence of three passages which raise problems of interpretation. In the printed text of the two passages from No. 223 a more liberal use of question marks would probably have been advisable in the resolutions of the words that are within parentheses on the papyrus. For No. 225, 2502-03, it was especially desirable that the reader have before him the means of checking the reading. A date in the 20th year is at first sight incredible. The sheet containing columns 138-139 must have been for a short time at the *grapheion* of Alabanthis five years after the roll was compiled. The evidence of these columns was perhaps required to settle a claim relating to ownership of property. Part II will provide another series of plates to illustrate other passages which involve questions of reading or interpretation. The few corrections that have resulted from study of the text since the publication of Part I or such others as may result from further study by us or by interested scholars, will be duly recorded in Part II.

HERBERT C. YOUTIE

University of Michigan

**Pauly's Real-Encyclopädie der classischen Altertumswissenschaft.** Neue Bearbeitung, begonnen von Georg Wissowa, unter Mitwirkung zahlreicher Fachgenossen herausgegeben von Wilhelm Kroll; XVII.1, Nereiden bis Numantia; 1272 columns. Stuttgart: Metzler, 1936. 30M.

It is impossible for any one man in a single review to do justice to a work like this, and I have thought it best, instead, to catalogue the contents for the convenience of scholars who may wish to make prompt use of the new material. The short articles which merely define or describe or cite bibliography are omitted and the rest listed in broad categories. It would have been desirable, of course, to analyze the articles and to list their contents under various headings (this has been done in a few instances), but both time and space forbid. The reader will look neither for completeness nor consistency. Under *Biography* (especially under common names like Nikias) will be found material dealing with history, philosophy, science, literary criticism, in fact with any subject in which any ancient man happened to be interested. The category *Linguistics* might have been considerably enlarged, but readers of Pauly-Wissowa will understand that this type of material is abundant as usual in the introduction to articles. Despite its limitations, however, I believe the catalogue will

bring to the attention of specialists articles which they may otherwise overlook.<sup>1</sup>

*Art, including architecture and archaeology:* Nereiden Nereus Nervae forum Nilios Nimbus Niobe Nomai Noviomagus

*Biography:* Nereis Nergilos Neriglossar Nerius Nero Nerses Neryllinos Nesennius Neseus Nesios Nesiotas Nestor Nestorios Nevitta Nexaris Nicasius Nicentius Nicetius Nicomachus Niger Nigidius Nigrianus Nigrinus Nikagoras Nikaia Nikainetos Nikaia Nikandros Nikanor Nikarchos Nikarete Nikasia Nikasichares Nikasichoros Nikasikrates Nikasio Nikeas Nikephoros Nike-ratos Nikeros Niketas Niketes Nikiades Nikias Nikippe Nikippos Nikobule Nikobulos Nikochares Nikodamos Nikodemos Nikokles Nikokrates Nikokreon Nikolaos Nikolochos Nikomedes Nikomenes Nikon Nikophanes Nikophemos Nikophon Nikosthenes Nikostrate Nikostratos Nilus Nimrod Ninnius Ninos Ninyas Nisos Nisus Nithaphon Nitokris Nobilissimus Noemon Noetos Nomentanus Nomus Nonius Nonnos Nonnosos Norbanus Nossis Nothippos Novatianus Novatus Novellius Novius Nubel Nucula Numa-Pompilius Nu'man

*Chronology:* Neroneios Neujahr Nonae

*Festivals and Games:* Neronia Nikephoria Niketeria Nonae caprotinae Nudipedalia

*Geography, including peoples and tribes:* Nerente Neretini Nerigon Nerikos Neriomagienses Neris Neriton Neritos Neronia Neronias Nersa Nertereanoi Nertobriga Nervii Neruli Nerulii Nesactium Nesei Nesi Nesiotai Nesis Nesope Nesos Nessonis Nessos Nestane Nesti Nestos Nestus Nesselion Nesut Netabio Netindava Neton Neudros Neue Neviodunum Neuris Neuroi Niaccaba Nias Nicaea Nicer Nicia Nicotera Nida Nidenses Nigama Niger Nigira Nigritis palus Nigropullum Nikaia Nikatorion oros Nike Nikephorion Nikeratos kome Nikertai Nikaia Nikiu Nikomedia Nikonia Nikonos dromos Nikopolis Nikotera Nil Nilupolis Ningum Ninia Ninika Ninos Niphanda Niphates Nisa Nisaia Nisaion pedion Nisibis Nisibyn Nisicastes Nisincii aquae Nisyreites Nisyros Niteris Nithine Nitiobriges Nitriai Nitrodes Noa Noaros Nola Nomentum Nomia Nomisterion Nonakris Nora Norba Nor-

banus Nordsee Noricum Nosala Noscopium Notion Notou keras Nova-Petra Nova-Sparsa Nova via Novae Novaesium Novanensis Novaria Novempopulana Noviodunum Noviomagus Novis-Aquilianis Novus vicus Nuba Noubai Noubartha Nuceria Nucraunum Nuithones Nulo Numantia

*History and political institutions:* Nervii Nesactium Nesiotas Nestorios Nicaea Nikaia Nike Nikephorion Nikias Nikomedia Nikomedes Nilschwelle Ninos Nobiles Nobilissimus Nominatio Nomophulakes Nomos Nomos telonikos Nonius Nordsee Noricum Nota censoria Notitia dignitatum Novus homo Numa-Pompilius

*Law:* Nexum Nomen recipere Nomina arcaria Nomina transscripticia Nominatio Nomos telonikos Notbedarf (= beneficium competentiae) Noterbrecht Nothoi Nova clausula Iuliani Novatio Novellae

*Linguistics:* Nestur Nethuns Nevtlane Nisibis Nonae caprotinae

*Literary History and Criticism:* Nikiades Nikolaos Niobe Nonnos Novelle

*Mathematics:* Nikomachos Nikomedes

*Metrology:* Nesiotike mna

*Music:* Nomos

*Mythology:* Nereiden Nereus Nerio Netites Neso Nessos Nete Nikaia Nike Niobe Nireus Nomai Nomios

*Numismatics:* Nikaia Nike Niketerion Nimbus

*Papyrology:* Nikiu Nilschwelle Nilupolis Nobilissimus Nomos Nopheros Novatio

*Religion:* Nereiden Nergal Nerio Nerius Nerthus Nesteia Nestis Nestorios Nida Nike Nikephoros Nikodemus-Evangelium Nikomachos Nimbus Nixi di Nodens Nodus Nomioi theoi Nonae caprotinae Nonalia sacra Nopheros Noreia Noricum Nortia Novemdiale sacrum Novensides di Nousantia Nudipedalia

*Science:* Nilpferd Nitrum Notos

*Society:* Nervus Neurobates Neurospasta Niglaros Nobiles Nobilissimus Nodus Nomenclator Nota censoria Nothoi Novus homo

Of the above articles the following are treated with greater fullness: Nereiden (23 columns) Nesteia (18) Nigidius Figulus (11) Nikaia (26) Nikandros (18) Nike (23) Nikolaos von Damaskos (61) Nikolaos Rhetor (25) Nikomedia (24) Nikomedes (12) Nikopolis (28) Nilschwelle (19) Nimbus (33) Niobe (62) Nisibis (43) Nonae (13) Nonius (40) Nonnos (18) Nordsee (27) Noricum (76) Notitia dignitatum (38) Novatianus (18) Noviomagus (19).

The work of compiling this index has certain compensations. It is hardly necessary to say that the first of these is renewed admiration for the stupendous task which is being so laboriously and so fruitfully accomplished and which has

<sup>1</sup> All Greek words are exactly transliterated. I am unable to discover the principle back of P-W usage in this respect. When Greek words form the titles of articles these words are set indifferently in Greek or Roman type. Since Greek *ou* is equated with Latin *u*, there is an unnecessary confusion in alphabetization, e.g. in such series as Nikios, Nikippe, Nikippos, Nikiu, Νικίου κώμη (note also that the last two entries are, linguistically, identical, yet one is set in Latin, the other in Greek).

been interrupted by neither war nor depression. No bit of praise should be withheld from the editor and his associates. Nevertheless, the necessity of reading (or rather, perusing) the book as a whole has revealed certain features which are not so obvious when one consults only individual articles. The much-heralded innovation of soliciting contributions from foreign scholars is seen not to have taken firm hold in this volume: the only American who appears is William Abbott Oldfather, the only Briton, George MacDonald. One notes also that Altertumswissenschaft is still construed in its conservative sense as a knowledge of those phases of antiquity which are illustrated by its literature. It is an encyclopaedia for humanists rather than for 'technicians'. The development of special fields like numismatics and papyrology has not greatly influenced the choice of topics. In those noted above under Papyrology not one is included primarily for its value to the technical student of the papyri; all are at once less full and a bit offhand; such a word as *nomarches* receives only eighteen lines of bibliographical data, and *nomographos* is omitted. Numismatics fares a bit better, although there are articles neither for *nomisma* nor *nomismation*. Epigraphy and archaeology are still better treated, but one has the impression that even these subjects are tolerantly included only because they can be related to literary texts.

One can find little fault with this preoccupation, since it is so obviously a matter of tradition and policy. But one might wish it were a bit tempered on occasion: Ninyas as well as his mother Semiramis are unknown to history as Assyrian rulers, yet Ninyas receives from E. F. Weidner a column and a half simply because Diodorus, Nicholas of Damascus and Moses of Chorene indulged in some clumsy romancing; Herodotus' practically fabulous Egyptian princess Nitetis is allotted a full column.

The classification above shows how heavily weighted P-W is in the direction of biography and geography, and everyone who has used the work must have been aware of the fact. To one 'technician' at least, who notes the omission of words which seem important in his field, it appears regrettable that space should be devoted to Nimrod, to Niraemius the duumvir at Pompeii, to Nikidion the prostitute and to the incredible number of fourth century minor notables—bishops, monks and others, including the Nonna whose sole claim is the fact that she was the mother of Nicholas Sionites.

CASPER J. KRAEMER, JR.

New York University

**Platons Gesetze und das griechische Familienrecht:** Eine rechtsvergleichende Untersuchung. By Walter G. Becker; pp. xvi, 363. Munich: C. H. Beck, 1932. (Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte, vierzehntes Heft). 16M

Until the appearance of this pioneer work even specialists in comparative law had offered little more than general pronouncements upon the obvious connection between Plato's elaborate code for a hypothetical Cretan colony and the known ordinances of various Greek city-states. Less than that little is vouchsafed by near-philological and near-philosophical discussions of Plato's 'Laws.' For any hint to the contrary in this Cloud-Cuckoo-Land one might conclude that Plato brought all his material down from heaven, or spun it out of his own subconscious. And professional prudery (Dr. Becker is not a classicist) often forbids us so much as to mention practices demanding specific analysis in a legal province of the kind here selected. Dr. Becker's candid volume ought to be a wholesome antidote against the kind of traditionalist who bellows heresy at any frank attempt to set a classical author upon his full social background, at anything in short which robs that jealous virgin Grammar of her full due.

Encompassing the evidence, literary and epigraphical, Becker considers family law under three main divisions: marriage (position of women, entrance into matrimony, bars to matrimony, polygamy, concubinage, adultery, marital property, divorce); kinship and guardianship (survey and detailed inquiry, including the status and education of children); property (inheritance, adoption, and heiresses). Of these the longest and perhaps most interesting is the first, where Plato is held also to make his greatest contribution (153): 'In hohem Grade erscheint hier Platon als selbständiger Rechtsschöpfer. Sein Scheidungsrecht ist eins der wenigen Gebiete, denen er ein System gegeben hat. Nirgends sonst im griechischen Recht kam man zur Unterscheidung zwischen freiwilliger und unfreiwilliger Scheidung, obwohl es auch in Athen Fälle gab, in denen die Scheidung Pflicht, also unfreiwillig war.' Elsewhere Plato is found on the whole to follow at least the general outlines of Greek law, though exhibiting from time to time variations or making contributions of lesser significance, as might be expected from a thinker still so fresh and un-Isocratean in his old age.

To temper a little with complaint this tone of unmitigated eulogy, one might say that the epigraphical evidence employed is not always



complete or up-to-date. Plato's casual statements are sometimes formulated into legal terminology which seems foreign to his Greek. A total lack of general conclusions at the close of the work is annoying. But these are scattered throughout Becker's book and some compensation is afforded by a list of passages from the 'Laws' which, with a good subject-index, follows a copious citation of pertinent literature. After all we still await a thorough and systematic treatment of Greek private law on which such general conclusions for Greek literature as a whole will have eventually to rest. Any book meantime which not only opens a new furrow but helps indirectly to combat a common pedagogical assumption that the Romans *created* law, deserves the undivided thanks of all scholars.

F. A. SPENCER

New York University

**L'individuel chez Aristote.** By D. Badareu; pp. 156. Paris: Boivin, 1936. 15fr.

M. Badareu discusses not only Aristotle's views of the individual but also those on substance, being and becoming, his attitude to Plato's theory of ideas, his doctrine of the syllogism and other related subjects. Although a few historical questions (centering around the tendency towards individualism in the fourth century) are raised at the beginning, the author's interest lies much more in the systematic than in the historical aspects of Plato's and Aristotle's philosophy. In fact, one may wonder, while reading his book, whether he deals with Plato and Aristotle as historical individuals, or rather with Platonism and Aristotelianism (as two general types of human outlook) in the abstract. As I myself am in the habit of approaching the problems in question rather from the historical side I may not have read it with quite as much profit as other people may, for the book is certainly one that stimulates thought and the intelligence and ingenuity displayed in it are considerable. I am glad to agree with the main thesis that Aristotle in ontology and metaphysics concentrates on the individual and ascribes to it a higher degree of substance than to anything else, whereas his theory of cognition stops at the *καθόλου*. However, M. Badareu appears to me to overrate the implications of this dualism and to use it for the explanation of doctrines that have little to do with it. In Aristotle's theory of the syllogism, for instance, the problem of the individual hardly arises at all, and there is no substance for Badareu's assumption that the function of the syllogism is to absorb the individual in generalities. On the whole, he tends to picture Aristotle

as the ruthless destroyer of individuality in every field except ontology and in doing so he goes a good deal beyond what the texts bear out. As a scientist, Aristotle certainly dealt with species, rules and recurrent events rather than with individuals and unique occurrences; but there is a presumption, at least, that Aristotle's insatiable curiosity in the varieties and peculiarities of biological entities and his conception of the organic individual form stand in some relation to one another. I find little convincing force in the suggestion that but for his anti-individualistic bias in the sphere of cognition Aristotle would have become the father of modern experimental and individualistic psychology. M. Badareu seldom interprets a Greek passage and in those referred to in the notes I can not always find the sense which he extracts from them. As regards his knowledge of the language, the translation (73) of *κατὰ φύσιν* by 'hors nature' does not inspire great confidence.

Many other weaknesses of the book may be traced back to one fundamental defect, namely, the author's lack of familiarity with modern research on Plato and Aristotle as far as it has been carried on outside France. The isolated quotation from John Burnet (106) comes almost as a shock and breaks a principle rigorously observed all through the rest of the book. As to German work, Badareu refers to Zeller and Gomperz, but the only more recent contribution that he appears to know is Scholz-Hasse's sensationally exciting *Grundlagenkrise der griechischen Mathematik* (1928, quoted on p. 51). As a result, he is unacquainted, not only with the work done in the last fifteen years on the subject of the development of Aristotle's philosophy, but even with the main lines of Plato's development and the changes and shifts of his philosophical interests. And yet, it is most important that in a book on Aristotle's notions of becoming, the individual and so on, the historical starting point should be not a vague and general idea of Plato or Platonism but a concrete picture of the problems and tendencies characteristic of the last stage of Plato's philosophizing. We read much too little in the book about the various efforts made by the old Plato to bridge the gulf between the ideas and concrete things. After all the Greek word for individual is *atomon* and this fact ought to have been mentioned in the book, as well as that Plato reserves the place at the lower end of his chains of ideas for the *atomon eidos* and that this conception probably constitutes his nearest approximation to a philosophical appreciation of the individual. The best account of this side of his philosophy is to be found in Stenzel, *Studien zur Entwicklung d. platon.*



Dialektik (2 ed. 1931) pp. 45 ff., 54 ff., but I should like to mention that Phaedrus 271d-272a has always seemed to me particularly illuminating in this connection; for if it is attentively read it reveals something about the relation between the *eidōs* and the individual, as well as that between *logos* and *aisthēsis* as they appeared to Plato then, and M. Badareu might have commented on this passage under one of his favorite headings, namely, 'subsumption.'

I feel it my duty to emphasize once more that my criticism should be read as qualified by the reservations which I have made at the beginning of the review.

Cambridge, England

F. SOLMSEN

**Plutarch, Moralia**, Vol. x. Translated by Harold North Fowler; pp. xii, 491. Cambridge: Harvard University Press, 1936. (Loeb Classical Library) \$2.50

This volume takes up Plutarch's *Moralia* four volumes beyond the point Babbitt had reached at the time of his death. In spite of difficulties to which Fowler calls attention in the preface this volume is a worthy continuation of the series. The translation is, for the most part, clear and intelligible if not distinguished in style. In many cases the translation succeeds in conveying a definite sense of distinction between the essays which are surely Plutarch's and those generally believed to be spurious.

The essays *An seni res publica gerenda sit* and *Praecepta gerendae rei publicae* are the most interesting of the genuine essays in this volume both because of their timeliness and rich use of illustrations and personal allusion. The *Amatoriae narrationes*, *Vitae decem oratorum* and *Comparationis Aristophanis et Menandri compendium* are other worthwhile documents made readily accessible here.

Although the Greek text makes no pretense of being critical and is based on Bernardakis, enough emendations and conjectures are cited to provide a generally readable and useful text. At several difficult points conjectures of the translator and also the editor are noted. In view of the unsatisfactory progress of the Teubner text (See *Plutarchi Moralia* II ed. W. Nachstädt, W. Sieveking and J. B. Titchener, reviewed by Babbitt and Helmbold, CPh [1937] 78-81) this volume may be important for some time to come.

As a result of Fowler's illness and the consequent participation of the editors in the preparation of the volume there are a number of errors which can be corrected easily in a subsequent edition but which might confuse the reader. Page 362, note c supplies a date which belongs to the

Archon Cleocritus three lines below and note d in turn gives the date of the Archon Callias. Page 395, note b supplies a false reference to Demosthenes. Both here and in the critical apparatus on the preceding page the reference should be to Aeschines, *De fals. leg.* 149. Page 359, note d is useless. What is needed is the fact that the period (ten years) rests on an emendation.

The notes and prosopographical index are usually helpful though occasionally one could wish for more complete information, as for instance a reference to Longinus, chap. 34, in connection with the life of Hypereides which states (441) that he was sometimes ranked above Demosthenes. Some reference to Parthenius would be useful to the general reader in connection with the *Amatoriae* narrationes.

These passing criticisms should in no way be allowed to obscure the solid worth of the volume. It provides a useful text, a satisfactory translation and a body of helpful notes calculated to increase the profit and interest of any reader, whether his interests be scholarly or general.

FRANCIS R. B. GODOLPHIN

Princeton University

**Lateinische Umgangssprache**. Second, enlarged edition, by J. B. Hofmann; pp. xiv, 214. Heidelberg: Carl Winter, 1936. (Indogermanische Bibliothek, erste Abteilung: Lehr- und Handbücher; erste Reihe: Grammatiken 17) 6M.

This is a reprint of the first edition (issued 1925), with the addition of 21 pages of *Nachträge* und *Berichtigungen*, 4 pages of sample texts showing features of the colloquial speech, and 5 pages of indexes to the additions. There is also an added footnote on page xv of the bibliography. The 'additions and corrections' are separate brief items, essentially added bibliographical references, added illustrative examples, corrections of misprints and wrong statements. As such they can hardly form the subject of a review; but the present reviewer never had the privilege of reviewing the first edition, and some remarks on the work as a whole may even now be not out of place.

Hofmann starts out (2) with a fundamental definition, that the colloquial speech (*Umgangssprache*) is primarily an emotional speech (*Affektsprache*) in contrast with the more or less intellectualized written language; and he proceeds to enumerate and describe in detail those features of the speech which are expressive of emotion: interjections (including oaths), particles of affirmation and negation, interrogative particles, formulaic phrases of interrogation, ellipsis of the verb, the accusative of exclamation, the infinitive of exclamation, aposiopesis, inter-

ruptions by the hearer, repetitions, anaphora, exaggeration of qualities or quantities, the use of resumptive pronouns, parataxis rather than hypotaxis, etc., etc.

One may however raise a query on his starting-point, that colloquial speech is characterized by emotion and written language by intellectual qualities: for the quality of emotion runs through tragedy, oratory, poetry of almost all kinds, and in all these it is an essential element. Only in strictly scientific or philosophical writings, and in annalistic history, is it possible to avoid it entirely. This is indeed implicit in Hofmann's 'more or less intellectualized written language'; but the actual text of the volume gives little expression to this idea, despite the heading 'affektische Elemente im Intellektualsatz', for a section which runs from page 58 to page 102. Even in this section, the examples are largely drawn from Plautus and Terence, the epistolary literature, and popular inscriptions.

This seems to me to be the chief defect of the treatise, since it leaves a wrong impression upon the reader; and yet Hofmann cannot have intended to give such an impression. Every line of interpretation shows his insight into the Latin language; even where I incline to take another view than his, I hesitate to express my dissent in print. Hofmann has unquestionably presented in clear form those features of Latin which are expressive of emotion; he has merely failed to present adequately the other side of the picture, that many styles of written language contain their emotional elements.

ROLAND G. KENT

University of Pennsylvania

**Alt-kretische Urkundenstudien.** By Johannes Sundwall; pp. 45. Abo: Abo Akademi (Helsingfors Akateeminen Kirjakauppa) 1936. (Acta Academiae Aboensis, Humaniora, X, 2) Fm. 20

The publication of a new article on the Minoan inscriptions by Dr. Sundwall is always an occasion for rejoicing.

The inscriptions of Linear Class B recently published by Sir Arthur Evans in Volume Four of the Palace of Minos furnish the basis for this article, though a few still unpublished examples of the script are also given.

Tablets dealing with lists of cattle, probably used for sacrifice, are discussed in detail, and the suggestion is made that tablets with lists of human beings may have recorded similar sacrifices.

The most valuable part of the article is that devoted to an analysis of symbols and sign groups, showing how double signs are used, list-

ing similar sign groups which differ only in one symbol, and giving the frequency with which symbols are used initially and finally.

As the author points out, it is by such analyses that the first clue to the phonetic values of the signs will be obtained, if used with whatever information we can glean from the Cyprian syllabary, Egyptian and Hittite documents and pre-Greek names of places and deities. He does not mention specifically that the judicious use of apparently non-Greek words in Greek may also be advantageous, but in the last few pages of the essay, where he tries to connect certain sign groups with words, he uses this method too.

This last part of the article is, wisely, only tentative, since, as Dr. Sundwall says, and all workers in the field will agree, no definite conclusions of any kind can be reached until all the available inscriptions have been published.

A. E. KOBER

Brooklyn College

**Eleusis, a Guide to the Excavations and the Museum.** By K. Kourouniotes, translated from the Greek by Oscar Broneer; pp. 127, 71 figs. and a folding map. Athens: Archaeological Society at Athens, 1936. (Ancient Cities and Museums of Greece, No. 2.)

Eleusis was the Late Helladic palace town to which, later myth was to hold, Demeter's search for Persephone led her; her revelation of the Mysteries would have been a reward for their hospitality. Dr. Kourouniotes narrates the myth cursorily and in terms so simple as perhaps to deceive the naive<sup>1</sup>; here is neither philology nor any reference to the troubling anthropological implications of the old story. He describes in greater detail the procession to Eleusis, and what is known of the stage-setting of the ritual.

Once past his introduction, Dr. Kourouniotes is on solid ground. The excavations have revealed a prehistoric structure within the foundations of the later telesteria. Possibly this was an early home of the cult; at any rate successive Geometric, pre-Peisistratid, Peisistratid and Periclean constructions follow on the same site, the last embellished in the time of Lysicurgus by Philo's facade. The sanctuary had its own peribolos; wealthy Roman initiates glorified the gates into propylaea. Suppression of a cult so widely venerated would be a natural goal for militant Christianity, and Eleusis became a Byzantine stronghold. Through these periods and their tangled walls Dr. Kourouniotes leads with a firm

<sup>1</sup> And compare on p. 100 the incautious 'At Orchomenos one can still see the famous beehive tomb of the mythical founder of their [Minyan] race, the king Minyas'.

and kindly hand, beginning at the paved entrance court and ending at the museum.

With Mr. Travlos' lucid map and the supplementing air view, students will have no difficulty following the chronological growth of the site. The section on the museum is painstaking, almost a catalogue. A chronological breakdown of the Helladic periods would have been useful, as would a brief bibliography. We are not told the date of the Greek edition, nor of the latest explorations covered; but the map is dated April 1934 and Dr. Mylonas' campaign of that year (reported in *AJA* 40 [1936] 415-431) is not mentioned. The publishers neglected to announce the other languages and other subjects planned for this series. Mr. Broneer's translation calls for no complaint, though he might have explained that for 'corn' Americans are to read 'wheat'. I suppose that in Athens a certain number of typographical errors are considered unavoidable, but surely one more reading of the proofs would have done no harm. Many of the engravings are inexcusably bad.

But these are largely mechanical flaws. The volume constitutes an admirable guide to Eleusis, as it set out to do; with it and a pocketful like it we may all hope to become Greek archaeologists.

JOTHAM JOHNSON

Rowlandsville, Maryland

**Studies in the Text History of the Life and Fables of Aesop.** By B. E. Perry; pp. xvi, 240, Plates I-VI. Middletown, Conn.: American Philological Association, 1936. \$3.50

In this valuable series of studies Professor Perry continues his exploitation of G, the long-lost codex of Aesop which vanished from Grottaferrata about the time of Napoleon and has now mysteriously re-appeared in the Pierpont Morgan Library. It contains the oldest and most complete text that is extant, dating from the tenth (or eleventh) century, and including both the Life and the Fables of Aesop. The Life is known in two other versions,—1. that of Planudes, and 2. that edited by Westermann in 1845 (MS W). 1. is derived from 2., and 2. has been proved by Professor Perry to be an abridged redaction of G, which therefore gives a unique text of the Life. Of this text, it is true, glimpses had already been given by four papyrus fragments, to which Professor Perry devotes an important chapter (39-70), making considerable advance with the help of both G and W; and see Plates I and II for the Recto and Verso of P.Oxy. 2083.

The Fables naturally receive the longest treatment (71-230); and Table I (82-145) gives a most useful conspectus of the contents and order of G in comparison with other MSS. Four pages

of the Morgan MS are attractively reproduced in Plates III and IV, while Plates V and VI illustrate two MSS not used by Chambry, the second being in the Astor Library. Numerous other additions are made to the list of MSS of Aesop as given by Chambry and Hausrath (71 note, 165).

Throughout this notable and carefully printed book Professor Perry preserves due independence of judgment, differing with good reason on several cardinal points from 1. Hausrath and Marc, and 2. Chambry: e.g. Perry holds that the Augustana is the oldest of the three recensions, to be dated tentatively to the second century after Christ, and that the Accursiana is of Byzantine date, c. 1300 A.D., edited by Maximus Planudes.

It has been impossible in this brief notice even to mention, much less to discuss, all the important conclusions which Professor Perry reaches: the author, too, finds it impractical to recapitulate them in his detailed Summary (229, 230). This leads us to hope that his edition of G and other *Aesopica* will not be delayed beyond the three or four years which he forecasts (vii).

W. G. WADDELL

Egyptian University, Cairo

**Excavations at Thermi in Lesbos.** By Winifred Lamb; pp. 226. Cambridge University Press (New York: Macmillan), 1936. \$18.50

In excavating the site of prehistoric Thermi Miss Lamb has given archaeology its first picture of the island culture which existed on the fringe of western Anatolia in the early bronze age. That with a few minor differences, such as a higher percent of the highly polished red wares and a greater use of incision, the first two towns of Thermi are essentially an integral part of the culture of Troy I is what one would expect in view of the proximity of the island to the mainland. The third settlement represents a transition from the black ware culture of its predecessors to the brown ware culture of the fourth and fifth towns which links them with the second city of Troy.

That Thermi at this time was probably involved in the insecurity which power and wealth had brought to Troy, and which is reflected in the massive fortifications of that city, is suggested by the fact that the fifth town of Thermi is the first one to be surrounded by a protecting wall. Unlike Troy II, however, which grew in wealth until it invited complete destruction at the hands of invaders, Thermi seems to present the picture of a town whose population dwindled and finally withdrew from the exposed coastal site some time before disaster overtook the Trojan city. There was a later resettlement, but Thermi was insignificant.



nificant in both the middle and late bronze age.

The arrangement of the text is excellent: a lucid description of each class of objects together with a brief but sufficient comment on its relations to other cultures, is followed in each case by a detailed catalogue. The buildings are described with care, and a meticulous effort made to disentangle levels which sometimes appears to be Love's Labour Lost.

The illustrations, both photographs and drawings, are in every way clear and adequate. One is especially grateful for the attention given to such details as handles and spouts; but if one might ask for one thing more it would be for a single color plate to illustrate, not individual objects, but representative sherds giving the color and texture of the different fabrics. This is something for which no description, however painstaking, can be a substitute.

The book concludes with a brief summary of results and an attempt to provide an absolute chronology on what seem to me sound and conservative lines. It is perhaps well to remember at all times how much the upper limits in dating early sites of the Eastern Mediterranean are involved in the uncertainties of early Egyptian chronology. Only recently, important scholars have announced their preference for the longer chronology.

Miss Lamb has obviously been hampered by the fact that the history of Troy from the archaeological point of view is still in the making and she will doubtless some day give us a more detailed account of the relations of the great city and the island town.

HETTY GOLDMAN

Institute for Advanced Study

**Das Program des Thukydides.** By August Grosskinsky; pp. 108. Berlin: Junker und Dünhaupt, 1936.

In the present study the author has attempted to determine the methods used by Thucydides through an analysis of his program as given primarily in 1.22. This, of course, is not done without taking into consideration the theories of other scholars. The analysis, though worked out in detail and persuasively presented, is not entirely successful. In the interpretation of the important statement in 1.22.1 concerning the speeches, Grosskinsky seems justified in claiming that, when Thucydides says 'it has been difficult to recall with strict accuracy the words actually spoken', he is referring to more than verbal accuracy (32) and likewise in maintaining that the expression 'the sentiments appropriate to each occasion' implies more than mere restatement in appropriate words (33). This may seem to

justify the further conclusion that, even if the rest of the sentence means that the general sense of actual speeches is reproduced, the statement implies no effort at as authentic reproductions as possible (35). This conclusion, however, can be questioned. In the next following clause, insufficient attention has been given to *ἐπὶ ἐγγύτατα*; it is not even mentioned on pages 34-35 though it certainly implies the closest possible adherence to that which actually was spoken. When it further is remembered that the excuse for the inaccuracies in words and content is the impossibility of giving accurate reports, then it must be concluded that the statement of program after all implies as authentic reproductions as possible. One may even question whether such expressions, as 'Gesamttenenz' and 'general sense (or purport)', adequately render *τῆς ἐμπάσεως γνώμης*. If *ἐμπάσα* means entire—the common meaning of the word—then the claim for authenticity becomes even stronger. It may be argued that accurate reporting of speeches would be contrary to the artistic standards of Thucydides, but that is a conclusion that is not derived from the present passage. So it is also with Grosskinsky's statement (40) that material from several actual speeches may have been embodied by Thucydides in a single address.

Thus I am inclined to disagree with the conclusion (80) that the statement in 1.22.1 is mature and relatively late and that it covers nearly all speeches. Yet, even Grosskinsky admits that there is a development in the art of Thucydides (98) and that there may be a couple of speeches that do not fit the program announced at all (100). This fact makes it all the more regrettable that he has ignored the literature in English and so has failed to consider Bury's treatment of the subject in *The Ancient Greek Historians*.

JAKOB A. O. LARSEN

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## ABSTRACTS OF ARTICLES

Edited by Francis R. B. Godolphin, Princeton University, Princeton, N. J.

All correspondence concerning this department should be directed to Professor Godolphin. For system of abbreviation and full names of contributors, see CW 30 (1937) 105-106.

### Ancient Authors

112 Aristophanes. Coulon, V.—*Interpretation de quelques passages d'Aristophane*. Proposes slight textual changes in Wasps 52-53, 244, 877-878, in Frogs 64, and in Lysistrata 70-71. Retains reading in Acharnians 2, and in Clouds 1024. Suggests interpretation of Frogs 57.  
REG 49 (1936) 407-428 (D'Arms)

113 Euripides. Oeconomos, L.—*Sur la place fixe de certains vocables dans le trimètre iambique d'Euripide*. Note additionnelle.  
REG 49 (1936) 465-466 (D'Arms)

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114 Gaius. Zulueta, F. de—*The New Fragments of Gaius*. Part iii: The *legis actiones*. Discusses the new evidence on *iudicis postulatio* and *condictio*. JRS 36 (1936) 174-186 (Reinmuth)

115 Homer. Chantraine, P.—*Remarques sur l'emploi des formes éoliennes des pronoms personnels chez Homère*. The use of Aeolic forms represents an authentic example of archaizing. The Ionic forms, however, do not result from a superficial modernization of older dialectal forms but constitute one of the essential elements of epic style. This mixture of dialects is especially characteristic of the language of epic. REG 49 (1936) 399-406 (D'Arms)

116 Horace. Levi, L.—*Caratteristiche e motivi Oraziani*. (Conclusion of article started in first number, 1936). The tenor of life, passions of ambition and avarice, love of country-life, thoughts on death and the brevity of life are discussed and illustrated with translations from the Odes. A&R 38 (1936) 185-201 (Weber)

117 Nonnus. Cataudella, Q.—*Sulla poesia di Nonno di Panopoli*. The Dionysiaca does not deserve the scorn and neglect it has received. Nonnus possessed gifts of sonority and pathos, and a sense of rhythm that foreshadows the folk-poetry of later ages. Numerous translations (into Italian) accompany the text. A&R 38 (1936) 176-184 (Weber)

118 ———. Collart, P.—*À propos d'un papyrus de Heidelberg*. A re-examination of P. Heidelberg 1271 verso reveals that the author of the epigrams was not a moderate but a 'fervent' follower of Nonnus, for the verses all fall into one or another of the nine types used by Nonnus, and final groups used are almost exclusively those of Nonnus. REG 49 (1936) 429-439 (D'Arms)

119 Tacitus. Gordon, Mary L.—*The Patria of Tacitus*. The distribution of the name, the bias and the style of his writings lead to the conclusion that Tacitus' *patria* was Cisalpine Gaul, although he was the product of two cultures, the Celtic and the distinctly Roman. JRS 36 (1936) 145-151. (Reinmuth)

#### Linguistics. Grammar. Metrics

120 Cuny, A.—*Greek πεφυλότος*. Suggests Homeric form πεφυλότος comes from πεφυλότος. With the loss of digamma, the assumed reading was unmetrical, hence new form was invested which would suit scansion. REG 49 (1936) 395-398 (D'Arms)

#### History. Social Studies

121 Brogan, Olwen—*Trade between the Roman Empire and the Free Germans*. Considers the trade routes, the products of Roman export, including coins, pails, bronze vessels, statuettes and brooches, arms, tools, pottery, glass, with maps showing the distribution of the principal finds; and German exports, including cattle, grain, pottery, slaves, amber, fur, in the period from Augustus to 400 A.D. Well documented throughout. JRS 36 (1936) 195-222 (Reinmuth)

122 Jones, A. H. M.—*Another Interpretation of the Constitutio Antoniniana*. Basing his interpretation on Wilhelm's version of the text, Jones trans-

lates the significant clause, 'I grant therefore to all inhabitants of the world (without exception) Roman citizenship, no one remaining outside the citizen bodies (of the several cities which the empire comprises) except the *dediticii*.' The *dediticii* were not members of any political community and were ineligible to Roman citizenship. The phrase, 'except the *dediticii*,' qualifies the genitive absolute. Everyone was to be enrolled in a *civitas* except the *dediticii*. Thus, since all inhabitants of each city territory became citizens of the community, the number of candidates for *honores* and *munera* was increased. The *dediticii* were excluded so that duties in the *civitas* would not interfere with the services they owed the state. JRS 36 (1936) 223-235 (Reinmuth)

123 Richmond, I. A.—*The Antonine Frontier in Scotland*. The Antonine Wall and its garrisons were not below normal strength. The Antonine occupation was intended to prevent concentration of the enemy in the territory of the Lothians. Internal policy and not the breakdown of the frontier accounts for the withdrawal. JRS 36 (1936) 190-194 (Reinmuth)

124 Tarn, W. W.—*The Bucheum Stelae: A Note*. The statement on the stelae regarding the presence of the king is formulaic. Cleopatra's presence at the installation of the Buchis bull was unique and indicates her interest in Egyptian cults. JRS 36 (1936) 187-189 (Reinmuth)

125 Taylor, Lily Ross—*M. Titius and the Syrian Command*. Refers CIL XIV 3613 (ILS 918) to M. Titius and dates the surrender of the Parthian hostages to Titius in 20 B.C. Titius held a second Syrian command in 12 B.C. JRS 36 (1936) 161-173 (Reinmuth)

#### Art. Archaeology

126 Balsdon, J. P. V. D.—*Gaius and the Grand Cameo*. Curtius' interpretation (Röm. Mitt. 49 [1934] 119-156) that the central figure is Gaius as Princeps Iuventutis before Tiberius and Julia Augusta and that the cameo dates from the period 23-29 A.D., is untenable. There is no evidence that Gaius was Princeps Iuventutis nor were his prospects for succession at this period particularly good. The old interpretation of the central figure as Germanicus and the figures in the lower part as those defeated in war is more satisfactory. JRS 36 (1936) 152-160, Plate x (Reinmuth)

127 Dugas, C.—*Décoration et imagerie dans la céramique grecque*. Traces historically the development of Greek ceramics showing the decreasing integration between form and decoration of vases. Influence of Asiatic ornamental art in Orientalizing period (décoration) gives way in Attic red-figured vases to typically Athenian independence (imagerie) which in pottery, as in architecture, produces 'spiritual' if not 'artistic solidarity'. States that Attic pottery was not only the art of the poor man but that it was the substitute in ancient times for the pictorial representations which are so important in modern life. REG 49 (1936) 440-464 (D'Arms)

128 Morey, C. R.—*Art of the Dark Ages*. Copiously illustrated account of the Worcester exhibition of Early Christian and Byzantine art, including reproductions of Antioch mosaics. The Art News Feb. 20 (1937) 8-16, 24 (Godolphin)

129 Pernier, Luigi—*Il tempio e l'altare di Artemide a Cirene*. 1. The Artemisium of the Spartan colony Cyrene throws light on the temple of Artemis in Sparta as well as on the local cults of Cyrene. 2. There are three temples on the site, superimposed one on the other, the earliest of the beginning of the sixth century B.C., one of the fifth century, and one of the Roman period. 3. Objects of art from the three periods include fibulae, archaic heads, a relief of the Niobid group, and a Roman copy of Apollo Citharoedus.

A&R 38 (1936) 171-175 (Weber)

130 [Taylor-Collingwood]—*Roman Britain in 1935*. I. Sites explored, compiled by the Editor; II. Inscriptions, by R. G. Collingwood.

JRS 36 (1936) 236-267 Plates XI-XXIX (Reinmuth)

#### Epigraphy. Palaeography. Numismatics

131 Roussel, P. and R. Flacelière—*Bulletin Epigraphique*.

REG 49 (1936) 341-394 (D'Arms)

### RECENT PUBLICATIONS

Compiled from publishers' trade lists, American, British, French, German, Italian and Spanish. Some errors and omissions in these lists are inevitable, but CW makes every effort to ensure accuracy and completeness. Books received immediately upon publication (or before appearance in the trade lists) are given a brief descriptive notice. Prospective reviewers who have not previously written for CW and who wish to submit sample reviews are urged to choose unnoticed books accessible to them in libraries.

#### Ancient Authors

Alexander of Aphrodisias—Commentary on Book IV of Aristotle's *Meteorologica*, translated into English with Introduction and Notes by Victor C. B. Coutant; pp. 99. New York: privately printed, 1936. (Dissertation)

Translation of an important commentary. The preface is a brief but solid introduction to Alexander and his work. Full notes on the text.

Ammianus Marcellinus—Ammianus Marcellinus, with an English translation by John Carew Rolfe; pp. 690, maps. Cambridge: Harvard University Press, 1937. (Loeb Classical Library) \$2.50

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